stuff or perhaps the packed condition of determinations, would explain by itself nothing at all,—but the Absolute. We can indeed follow the opposite method of breaking up all things and refusing to look at them as a whole and in relation to that which justifies them and so create an intellectual conception of absolute evil, absolute injustice, the absolute hideousness, painfulness, triviality, vulgarity or vanity of all things; but that is to pursue to its extreme the method of the Ignorance whose view is based upon division. We cannot rightly so deal with the divine workings. Because the Absolute expresses itself through relativities the secret of which we find it difficult to fathom, because to our limited view everything appears to be a purposeless play of oppositions and negatives or a mass of contradictions, we cannot conclude that our first limited view is right or that all is a vain delusion of the mind and has no reality. Nor can we solve all by an original unreconciled contradiction which is to explain all the rest. The human reason is wrong in attaching a separate and definitive value to each contradiction by itself or getting rid of one by altogether denying the other; but it is right in

refusing to accept as final and as the last word the
•coupling of contradictions which have in no way
been reconciled together or else found their
source and significance in something beyond their
opposition.
We cannot, either, effect a reconciliation or
explanation of the original contradictions of